

The SWORD of the LORD

Edited by JOHN R. RICE

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Relative Sanctification: The Unsaved Husband Sanctified by the Wife

By the late Dr. H. A. Ironside
(From the book, *Holiness: the False and the True*)

Nothing more clearly establishes the proposition we have been insisting on throughout—that sanctification is not the eradication of our sinful nature—than the way the word is used relatively, where it is positively certain there is no work of any sort contemplated as having taken place in the soul of the sanctified. Having carefully considered the absolute and practical aspects of sanctification, without which all profession is unreal, it may now be profitable to weigh what God has to say of this merely outward, or relative, holiness.

Already, in the chapter on sanctification by blood, we have seen that a person may in a certain sense be sanctified by association and yet all the time be unreal, only to become an apostate at last.

It is also true that in another sense people are said to be sanctified by association who are the subjects of earnest, prayerful yearning, and may yet—and in all probability will—be truly saved. But they are sanctified before this, and in view of it.

The seventh chapter of I Corinthians is the passage which must now occupy us. It contains

the fullest instruction as to the marriage relation that we have in the Bible. Beginning with verse 10, we read, "And unto the married I command, yet not I but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." As to this, the Lord had already given explicit instruction, as recorded in Matthew 19:1-12.

But owing to the spread of the Gospel among the heathen of the Gentiles a condition had arisen in many places which the words of the Lord did not seem fully to meet, having been spoken, as they were, to the people of the Jews, separated as a whole to Jehovah. The question that soon began to agitate the Church was this:

Suppose a case (and there were many such) where a heathen wife is converted to God but her husband remains an unclean idolater, or vice versa; can the Christian partner remain in the marriage relationship with the unconverted spouse and not be defiled? To

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From the Manger to the CROSS

by Evangelist John R. Rice

(MECHANICALLY RECORDED FOR THE SWORD OF THE LORD AT
CALVARY BAPTIST CHURCH, SUNDAY, DECEMBER 27, 1959)

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS."—Matthew 1:18-25.

Now this is the story from manger to the cross, by which I mean that the birth of Christ is only a little prelude. It is not the end, only the beginning. It is not what Jesus came for. He came to die, and here is a wonderful story of how God in tender mercy sent an angel to Joseph.

Joseph had heard the shocking

news. Some said, "It looks as if Mary is going to have a baby." Others asked, "How can that be? She is not married, and is a clean, good girl." But after awhile it was obvious and everybody knew it.

The word came to Joseph, who thought, "What will I do! We are engaged and I love her. Mary just couldn't go wrong! If I announce it publicly, she will be stoned. So I will just put her away, break the engagement, and make no charges."

Now, Paul was on an errand of hate. He said, "I went to Damascus. I had the authority to go. I had been casting men and women into prison and causing them to be put to death. I gave my voice against them." He said, "I was on an errand of hate. I was going on my way with hatred burning in my soul." The Lord dealt mercifully with Saul of Tarsus.

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So Joseph, greatly troubled in heart, went to bed. But an angel appeared to him in his dream and said, "Joseph... fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. She is to bring forth a child and this will be fulfillment of Isaiah 7:14, 'Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us' (Matt. 1:23). So don't be afraid, Joseph." Joseph believed it.

Not much is said in the Bible about Joseph. We never hear about him after Jesus is twelve years old. Before Jesus began His ministry, before Jesus was grown, Joseph must have died, though the Bible doesn't say. He just drops out of the picture. He must have been a good man because God appointed him to take care of Mary and act as foster-father to the baby Jesus. He was a good man because he trusted the Lord. He was a good man because he was kind to Mary. He was a good man because he was willing to take her as a wife, yet restrain himself for nine months until the baby was

(Continued on page 4)

The Man Who FOUND HIMSELF

By Dr. Lee Roberson

(TAPE RECORDED SERMON PREACHED IN HIGHLAND PARK BAPTIST CHURCH, CHATTANOOGA, TENNESSEE.)

I am speaking today on "The Man Who Found Himself." I trust you will not find too much fault with my topic. Some of you might say, "The man who was found by the Lord," but I have a reason for saying it this way, and I think you will understand. In Acts 26:14, 15 we read, "And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest."

The man without Jesus Christ is a lost man. It matters not how much he might go to church, how much money he might give, how sincere in life, how good and noble and moral in character—if he has never accepted Jesus Christ, the man without Christ is a lost man.

Now, Saul of Tarsus was a good man. If you read in the book of Philippians, the third chapter, you will see much of what he was. He was one of the chief of the Pharisees. He tried to keep

the law and did keep the law as far as he was humanly able to do so. He was a good man, but he was unsaved.

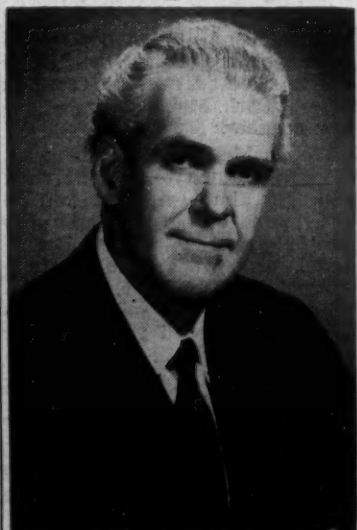
Now, we find the testimony of Saul of Tarsus as he came to Jesus Christ. I want you to notice something in connection with my topic for the message, the personal pronoun all the way through, beginning at verse 9 in Acts 26: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." In verse 11: "I punished them oft in every synagogue," etc. He was talking about himself. He is speaking of his own life. He is speaking of what he was and what God did for him.

Put down three very simple thoughts:

I. He Found Himself at a Strange Moment

Look at verses 9-12:

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also



Dr. Lee Roberson

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor

Illegitimate Births

The United States Public Health Service, in releasing figures for the year 1958 (figures for 1959 will not be available until next year), reported that illegitimate births in our nation have set a new all-time record. In 1958 there were 208,700 babies born out of wedlock—a total which exceeds the previous year by 7,000. This makes six straight years that the ratio of illegitimate births has risen, and these latest statistics show that THERE IS ONE ILLEGITIMATE CHILD FOR EVERY TWENTY LEGITIMATE BABIES NOW BEING BORN IN OUR "CHRISTIAN" AMERICA.

Out of this sickening total of more than a fifth of a million illegitimate children, an estimated 83,800 (40 per cent) of the unwed mothers were teenagers. As a matter of fact, nearly four and one-half thousand of the mothers were 14 years of age or younger!

The city of Cleveland, Ohio, were I was conducting meetings when the Public Health Service released their statistics, published the local figures for 1959 at about the same time. If the Cleveland situation is typical, when the na-

tion's 1959 statistics are reported, illegitimate births will have reached a new record for the seventh straight year. Cleveland announced 2,285 illegitimate births for 1959—an illegitimacy rate of 7.2 per 100 births—and called it "the highest in the city's history." Out of this number, 885 of the mothers were teen-age girls, seven of which were only 13 years old, 45 were 14 years old, 75 were 15 years old, 150 were 16 years old, and the remainder were between the ages of 17 and 19.

To get an indication of how the immorality rate is jumping, figures for the city of Cleveland show that back in 1920 less than two out of every 100 babies were illegitimate. In 1930, the ratio rose to nearly three out of every 100, in 1950 to more than 4 out of 100, while last year it skyrocketed to over 7 illegitimate births in every 100.

Sin is on the march. Corruption and cesspool moral conditions can be found at every turn. Oh, that God would raise up a new generation of John the Baptists to speak out plainly against the causes of this type of thing: movies, TV, filthy literature, dancing, petting, and kindred evils. Jehovah's command still remains: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin" (Isa. 58:1).

God and Rain

A man who served as a leader in the American Baptist Convention (Continued on page 6)



From my KITCHEN WINDOW

A column for wives and mothers

By Mrs. Jessie Rice Sandberg

On Being a Swede

Ever since I became Mrs. Donald E. Sandberg, I have gotten a real kick out of being a second-hand Swede. I've enjoyed watching my little blond, pink-cheeked children grow to look more and more like their tall, blond Daddy, and it has been fun to see my name added to the family tree so full of Johnsons, Swansons, and Andersons!

One of the nicest things has been inheriting Sandy's, lovely ninety-year-old grandmother who, after fifty years in America, still prefers her beloved native tongue. I will never forget one of my earliest conversations with her. She greeted me by name, kissed me, and then rapidly began to talk to me in Swedish. "Wait a minute, there," my husband interrupted. "You know Jessie can't speak Swedish." Grandma looked startled and then said to me in English, "You can't? Well, why didn't your mother and father ever teach you?" I don't think anyone to this day has ever tried to explain that my Scotch-Irish-French-background parents couldn't teach me to speak Swedish if they wanted to!

I like the way the Swedes do things; they work hard at everything they tackle. The women are nearly always marvelous housekeepers, and their cooking is out of this world. They are sociable people and have warm, friendly ways very much like Southerners. They are artistic and creative, and their singing is usually rich and enthusiastic. I'm really pretty proud of my adopted heritage.

Another thing Swedes are strong on is tradition. My favorite of the Sandberg family traditions is the authentic smorgasbord held every Christmas Eve and served in true Swedish style. There is always Prassa sylta (pressed veal and pork), pork roast, sill (pickled herring), Frukt soppa (fruit soup), Swedish meatballs, potatis Korv (potato sausage), rice pudding, Swedish brown beans, pickled beets, bund ost (caraway cheese), Swedish rye

bread, homemade root beer, and occasionally Lutefisk (stock fish) with mustard gravy. Since I am a junior member of the clan and especially since my experience with Scandinavian cookery is limited, I am usually asked to contribute something which requires little culinary skill—like relishes or good old American ice cream!

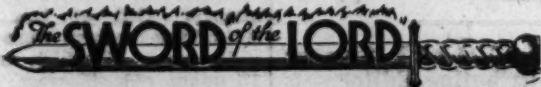
Well, I may never look like a Swede, cook like a Swede, or talk in a good Swedish brogue, but no one can deny the fact that I married a Swede and my name is clearly listed in the family genealogy.

Being in God's family is sort of like that too, isn't it? We sometimes shamefully come short of proving our royal heritage by the way we talk and act and look, but when we are married into the family and our names are written in the Book of Life, no one can deny us the rights and privileges of the children of God.

Would you like to try one of the simpler Swedish recipes? Fruit soup is not difficult to prepare and can be used as a salad, desert, or "extra" at any meal. It is even delicious served at breakfast and we like it either warm or cold.

Fruit Soup

1 pkg. dried mixed fruits. Soak fruit in water for a few minutes. Drain and rinse. Cover with water and let simmer 1 hour, adding 2 sticks of cinnamon and 1 sliced lemon for added flavor. Sweeten to taste. Add ¼ c. tapioca and stir frequently 20 minutes before fruit is cooked. (If you do not care for the texture of tapioca, substitute 1 pkg. raspberry Jello. Do not add any sugar.)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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A Hill

It was such a hill as that
Upon which Jesus died,
Blood flowing from His brow and limbs
And water from His side.

You'd think I didn't care at all
What He went through for me;
I've lived as though He'd never been
Nailed there upon the tree.

Lord, please forgive this foolish man
For sinful things he's done,
For deeds of kindness overdue,
For souls he never won.

There is no pleasure in a life
That is not lived for Him,
A life that's lived with no concern
For hordes of dying men.

Peace and joy is what He said
For those who follow Him,
The prize for those who point the way
To save a soul from sin.

—Sam Hutton



By Aunt Mary

Today, as I rode up to the SWORD OF THE LORD offices on my daughter Faith's bicycle, I met Uncle Bud, who writes the column about records. He laughed at me a little as he got out of that pretty station wagon and said, "Hey, your kids who read *Kid's Korner* ought to hear about your riding a bicycle!" And I thought, "Why not? I like to ride a bicycle and so do they." It seems like a good way to get where I am going; it doesn't even take gas to run, and the transmission (the thing that makes a car go) always works. Our car is sometimes temperamental but a bicycle can always be fixed easily if something does go wrong, can't it? I suspect that some of you boys are pretty handy with a spoke wrench, and can even replace a balky pedal.

Bicycles are fun, aren't they? But do you ever use yours to help someone? A bicycle is a good way to go the store for Mother when she needs a loaf of bread for supper, if you don't live in a very busy area. I hope you won't loaf along the way or stop to play when you are sent on an errand. Proverbs 10:26 says, "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him." You can remember that when you stand near a campfire and the smoke hurts your eyes. Just so aggravating is it to Mommy when she sends you to the store and you stop to play baseball with the gang along the way.

Welcome to new members from all over the country this week. From Karl Slater in Corsica, Pennsylvania (near Uncle Chuck's birthplace—Uncle Chuck is my husband) and from Paul and Kathy Marrs in Bloomington, Indiana, come promises to read the Bible and to pray every day. From a Junior Sunday School teacher in Trenton, New Jersey, Miss Whitlow, comes an application for membership. Eight-year-old Jane Miller in Queen Creek, Arizona, and Mary Melton, a ten-year-old in Belleville, Michigan, have asked to be members of the Sword Bearer's Club. And Dorothy Clark in Lincoln Park, Michigan, is another new member.

We couldn't possibly share all the good letters we got this week with you, but we want you to know some of the boys and girls who have written, at least. Bonnie Lou Dooley, who is ten, wrote a lovely letter which she sent with her application. I am often surprised at how well you all write. Bonnie Lou lives in Bedford, Virginia.

Darlene Hodges in Bluff City, Tennessee, wrote:

"Dear Aunt Mary,
"Just a few lines to tell you how I enjoy *Kids Korner*. I had been putting off writing and becoming a member. I am twelve years old, and a Christian. I will be in the

eight grade next year. I am the only child in the family. We have at our house several cows and chickens. I have two dogs and a rabbit. I would like to have a copy of "What Must I Do to Be saved." [You may still have a copy free if you promise to read it] If anyone that belongs in the club would want to write me I would enjoy their letters very much.

"Your Friend,
Darlene."

Actually, nearly every letter we have gotten during the series of stories, *Bird Life in Wington*, has said, "We enjoy the bird stories," or some such comment. I believe you will enjoy just as much the new series beginning. Watch for that right away!

Don't miss the last chapters now of *Bird Life in Wington*.

Carnival King



... each trying to get the best for himself.

Have you heard about the spring carnival sponsored by the Wington High School? It was quite an event, the climax being the selection of one bird to serve as King of the Carnival.

The rules provided that the award should go to the bird wearing the most stunning costume. The school furnished to all contestants the materials from which to cut the costumes, but each was responsible for making his own.

On the day the birds assembled to get their materials, a certain room in Wington High was in utter confusion.

It was worse than the basement of Hank and Reder's on the morning of a summer Clearance Sale—with various birds grabbing, pushing, screaming—each trying to get the best for himself.

"Let me be first; I'll take green," yelled Bill Parrot.

"Give me this piece of blue," shouted Tommy Bluejay.

"I want three yards of black," cried Jim Crow.

"Give me red," screamed Tucky Cardinal.

"This piece of yellow for me," shouted Goldy Finch.

But during all the screaming and grabbing there was one little bird who sat back quietly saying nothing. When Miss Hummingbird, the teacher, at last restored order, she said, "Has any bird been overlooked as we distributed the material?"

Whereupon this quiet little bird timidly raised his right foot.

"Why David Bunting," exclaimed the teacher, "where have you been? Why haven't you asked for anything?"

"I was waiting my turn," answered David.

"But now all the materials are gone," said the teacher.

(Continued on page 6)



This is dictated Wednesday, July 6. I am now at the Bill Rice Ranch, Murfreesboro, Tennessee, in the Sword of the Lord Conference on Revival and Soul Winning. The place is running over; people are here from twenty-three states. Many, many were turned away for whom there were no accommodations. We hope for much enlargement in rooms next year. Dr. Lee Roberson, Rev. Jack Hyles, Dr. Bill Rice, Walt Handford, and singer Bud Lyles are all doing wonderful work here.

Let me briefly mention three things for your earnest prayer and consideration.

1. Have you put the Sword of the Lord Foundation in your will? Hundreds of readers would do well to put the Foundation in their will, to receive a bequest to help carry on the Lord's work. Will you consider it?

2. Perhaps in your community you could have such life-changing conferences as we are having here, September 18-21 Dr. Lee Roberson, Rev. Jack Hyles, and I go to Phoenix, Arizona, with fifteen churches. In October Brother Hyles and I go for a one week's conference with Tabernacle Baptist Church at Greenville, South Carolina. Then about Thanksgiving I go to Struthers and Niles, Ohio.

Many communities could be blessed by such a great conference on revival and soul winning, if a number of churches and pastors will unite and concentrate on it. If we know far enough ahead of time, some of the most blessed men of God in America would come with me for such a conference, if the expected attendance would justify it.

3. We greatly need regular radio partners who will give each month, or more, some regular amount to Voice of Revival, our nation-wide broadcast. Will you prayerfully consider this matter and let us hear from you?



Bud Lyles

Hi... Make yourself comfortable... Relax a bit and give a listen to the fine recordings we have for you this month.

ED SEARCY was a night club singer for ten years before his conversion. After one of his lungs collapsed for the seventh time his doctor ordered him to stop singing. Now a Christian... and with his lung healed... Ed is singing for the Lord. He has recorded twelve selections with Les Barnett accompanying on organ and piano. The titles include: *For All My Sin, Ivory Palaces, You'll Never Walk Alone, He Hideth My Soul* and others. SACRED LP-8023

Under the title BRETHREN, WE HAVE MET TO WORSHIP, the Gospel Chapel Quartet presents sixteen songs which they have sung throughout the midwestern United States and in Canada. This male group is best known in Plymouth Brethren circles. June Pelon Cooper provides the accompaniment. Titles include: *Beneath the Cross of Jesus, It Is Glory in My Soul, Redeemed and When I Survey the Wondrous Cross*. DIADEM DLP-105

THE LIFE OF JOSEPH is the title of a series of dramatizations recorded on two LP albums by the Christian Dramatic Society under the direction of Mr. Leal Grunke. Scenes come to life as we hear of Joseph, The Favorite Son; Joseph and His Dreams; Joseph Sold into Egypt. In twelve short episodes the life of this great Old Testament character is told. We think you will be delighted with this excellent production. Be sure to get both records of the set. CHRISTIAN FAITH CD-7 & CD-8.

PAUL McNUTT is called "America's Psalm Singer" due to his collection of Psalms set to music. Mr. McNutt learned early in life the value of a vital Christian faith. With Rudy Atwood at the piano and Lorin Whitney at the organ, Mr. McNutt presents twelve selections in an unusually warm and blessed style. You will hear *My Wonderful Lord, Blessed Assurance, and The Unveiled Christ*. CHRISTIAN FAITH PM-7083 or PM-291 (Stereo).

Two talented girls are the PARSCHAUER SISTERS. On their latest release they sing in English, German, Dutch, and French. Sharon and Donna have traveled with their father in his ministry in North America and Europe. Their singing is wonderfully sincere. You will enjoy *This World Is Not My Home, No Not One, Softly And Tenderly* and other selections. (Twelve in all). Accompaniment is provided by piano, organ and guitar. DIADEM DLP-101

IN TIMES LIKE THESE is the title of a very enjoyable recording by mezzo soprano, Charlene Baker. The songs in this album are those which Miss Baker is requested to sing most often. The selections are done with clarity and a seeming effortlessness. Organ, piano, chimes, celeste, bass and guitar provide the accompaniment. Beside the title song you will hear *We'll Talk It Over, Wonderful Peace, Known Only to Him, Redeemed, Over The Sunset Mountain* and six others. NOORDYK N-LP-11 or N-LPS-11 (Stereo)

Lorin Whitney shows his mastery of the Morton organ, which he personally installed in his own Whitney Recording Studios, on the album, *DINNER DEVOTIONALS*. Here is a fine collection of sacred organ moods suitable for background music for dinner, or reading, or what-have-you. You will enjoy *Not Dreaming, Victory Through Grace, O That Will Be Glory for Me, Blessed Redeemer* and eight

Twin Parables: the Hidden Treasure and the Pearl of Great Price

By Evangelist John R. Rice

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

—Matt. 13:44-46

You have probably noticed that the parable of the tares (vss. 24-30) and of the net (vss. 47-50) are very much alike, picturing the separation between saved and lost who will be alive on the earth at the end of the tribulation when Jesus returns with the saints and angels to reign. Both picture the kingdom being begun and the lost people (tares and bad fish) destroyed. You have noticed also that the parable of the mustard seed (vss. 31, 32) and of the leaven (vs. 33) are twin parables with very similar teaching. So the parables of the treasure hid in a field and of the pearl of great price are twin parables with evidently the same meaning. This pairing of the six parables is evidently intentional.

The first parable in the chapter of the sower is a different kind of parable introducing the whole question particularly from the viewpoint of the soul winner. Jesus was there teaching soul winners (particularly the apostles) the reaction to the Gospel which they should expect. Some would be totally indifferent; some would be interested, but not saved; some would be saved but not fruitful; others would be saved and fruitful.

The seven parables together give a complete picture of the course of the age. The last six particularly (six is the human number) tell a persistent story of the decay of civilization and the corruption and adulteration of the Gospel, the mingling of the bad with the good. Remember that the world wants good mixers, but the Lord wants good separators (II Cor. 6:14-18).

The parable of the treasure hid in a field (vs. 44) is often misinterpreted. The treasure is not Christ. Christ is not hidden. Men do not buy Him, and if they find Him, they do not hide Him again. Nor is Christ the pearl of great price, and men do not sell all they have to find Him. People are not saved by works, nor even by sacrifice, but simply by faith in Christ.

The Scofield notes on these parables are very helpful. Dr. Scofield thinks that the treasure hid in a field is Israel and the pearl of great price is the church, the body and bride of Christ, including all the saved.

It seems certain that the pearl of great price represents all the saved, foreknown by Christ. Jesus gave up everything that He had, riches, glory, honor, fellowship with the Father, all of Heaven, the plaudits of the angels and His rightful place as Creator and Lord, and humbled Himself to take on Himself the form of a servant, the form of sinful flesh, in poverty, shame, sorrow and hate, temptation and suffering in order to win us. How precious we are in His sight! We are the pearl of great price that Jesus bought at such terrible cost of His own sufferings and blood. It seems to me that the treasure hid in the field has the same meaning. Jesus foreknew who would be saved and loved us enough to purchase us at awful cost. He died for the sins of the whole world (I John 2:2) though He knew the whole world would not be saved. He paid for the whole field, that is the world, in order to get the hidden treasure, those who are going to be saved. Differing somewhat with Dr. Scofield, I prefer the interpretation that the hidden treasure, like the pearl of great price, represents the souls to be saved by the blood of Christ.

These verses are precious. "Behold, what manner of love the Father hath bestowed upon us!" (I John 3:1).

(The above is taken from the large commentary on the Gospel According to Matthew, 564 pages, called THE KING OF THE JEW, by Editor John R. Rice. It is a verse-by-verse commentary in simple language, with thousands of references to other Scriptures, helps at hard places. Available for teachers and preachers. Price, \$4.50 at your book dealer, or add 25c for postage and packing charges and order from Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.)

ducts the Mitzelfelt Chorale in a program of ANTHEMS OF PRAISE AND REJOICING. Mr. Lowell Enoch, well-known organist, accompanies, using the four-manual, 81-rank Moller organ. The result is an outstandingly fine quality recording. The nine sacred classics performed by the chorale include: *The Heavens Are Telling, O Divine Redeemer, The Pilgrim's Chorus and God So Loved the World*. CHRISTIAN FAITH MC-4023 or MC-113 (Stereo).

So we close another column. Glad you could be with us. Check your local Christian bookstore or record shop for any of these new releases. By the way, we would appreciate a card or letter. Write to Records—Box 420—Wheaton, Illinois.

When the writer was a boy, they used to have religious debates; and these religious debates used to get pretty hot sometimes. But these old-time preachers stood up and fought for what they believed. A Baptist might debate with a Presbyterian; and the Baptist might say, "Immersion is the mode of baptism. Baptism typifies the burial and resurrection of the Lord Jesus Christ." The Presbyterian might say, "Pouring or sprinkling is the mode of baptism. Pouring is a type of the outpouring of the Holy Spirit." Now, when these good men of strong conviction debated, they never said, "The Bible is not so." They said, "What ever the Bible says is so, but we do not agree about what the Bible says." People are not debating that way any more. The modern controversy is about the inspiration of the Bible—"it is so, or it is not so."—Bob Jones, Sr.

Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

EVANGELIST BOB PERSSON, Route 2, Greenville, South Carolina, held a meeting April 24 through May 1 in the Forest Avenue Baptist Church of Franklin, Ohio, where Rev. Robert I. Brown is pastor. The pastor claims that the meeting was the best that they have experienced in the five years he has been there. There was a real touch of revival among Christian people with many, many rededications at the altar.

Evangelist Persson also held a two-week meeting which closed May 22 in the First Baptist Church of Bloomer, Wisconsin. In this two-year-old church with a membership of 25, there were 11 first-time decisions for Christ as Saviour and 40 rededications. Rev. Edward Velie, pastor, reports that his folk were stirred and blessed and that he believes that there will be good lasting results from the meetings.

EVANGELIST HAL WEBB and musician THERON BABCOCK, 508 Buse Street, Ridley Park, Pennsylvania, held a two-week meeting in June at the First Baptist Church of Galetton, Pennsylvania. Rev. Ray Oviatt, the pastor, reports that there were several conversions during the meetings, but the main results were in the Vacation Bible School which was directed in the mornings for one week during which 40 boys and girls made professions to accept Christ.

EVANGELIST PAUL LEVIN and blind singer BOB FINDLEY held a revival March 6-13, in the Calvary Bible Church in Columbus, Ohio. William E. Ashbrook, pastor, reports that attendance averaged better than 400 each night and the messages in song and spoken word were mightily used of the Lord, especially in the members of the church family. Family altars were rebuilt, prayer meeting attendance showed a remarkable increase following the campaign, and many church members consecrated themselves for service. Several young people are headed for Bible schools this fall largely as a result of the one-week meeting. Several young couples as well as a number of single young people were saved, and all in all the members of Calvary Bible Church felt this was "one of the very best campaigns ever held in the church."

REV. G. Z. OGDEN of Blakesburg, Iowa, held a revival in the Faith Baptist Church of Tulsa, Oklahoma, recently. Charles L. Pack, pastor, reports that five

were saved, two transferred their letters to the church, and two came for baptism and church membership, with ten rededications.

EVANGELIST J. OSCAR WELLS, Box 417, Bethany, Oklahoma, concluded a 12-day revival with the Loomis Park Baptist Church, Jackson, Michigan, on May 22. During the meeting there were 52 decisions for salvation, and around 20 other decisions for rededications, etc. The pastor, Rev. Blaine Farley, heartily recommends Brother Wells as a fearless preacher, an ardent soul winner, and a visitation evangelist.

The pastor of the Tabors Creek Baptist Church, a country church in Wayne County, West Virginia, tells of a good meeting recently held by REV. CHARLES CRABTREE, pastor of Wooster Baptist Temple, 2695 Cleveland Road, Wooster, Ohio. The pastor writes that Brother Crabtree "preached the Gospel so plain and simple a child could understand it. Twelve people were saved during the meeting. He preached the truth with power.... I never saw our church moved so deeply since I have been their pastor."

EVANGELIST FRANK DUNCAN, 21 Pine Street, Inman, South Carolina, just closed a week's meeting at the Pleasant View Baptist Church, Spray, North Carolina. "I can truthfully say that it was the best revival that our church has ever had," reports Pastor Frank E. Hopkins. There were nine who came forward making professions of faith, and others who came for rededication and pledging to start tithing.

DR. HYMAN APPELMAN, Box 8484, Kansas City 14, Missouri, has an amazing report of the blessings of God on his ministry, with about 2,000 professions of faith and transfers of membership in the first five months of the year. There were area-wide or city-wide campaigns in Naples, Florida; Treasure Valley, Oregon-Idaho; Jackson, Michigan; St. Johnsbury, Vermont, and Caribou, Maine, as well as a number of single church campaigns.

We thank God for the constant zeal and labor of our brother, who has been used to win so many thousands of souls.

A lady was mailing a gift of a Bible to a relative. The postal clerk examined the heavy package and inquired if it contained anything breakable. "Nothing," the lady told him, "but the Ten Commandments."

Dr. Bob Jones SAYS:



We conservative, Bible-believing Christians have to admit that a large percentage of the pastors of Protestant churches are at heart modernists themselves or they compromise with and support modernists. There are, however, many pastors of churches in America who are standing true in these trying days. These orthodox pastors at heart are for Bob Jones University. I quote below from a letter received from one of our ministerial students concerning an experience he has had this summer since leaving school at the end of the term:

"I handed a man a tract the other day and then found out he was pastor of a nearby church. Upon talking to him, he told me that I was the only person he had seen handing out tracts on the street in over three years. When he learned I was from Bob Jones University, he asked if I would come over and speak to his young people's group sometime and also if I would take his pulpit when he

goes on vacation. I now have meetings almost every Saturday and Sunday nights and several Sunday mornings."

My friends, Bob Jones University is not going to surrender. This institution is going to maintain a strong, evangelistic emphasis and stand without compromise for the old-time religion and the absolute authority of the Bible. If you are a good, orthodox Christian, you are at heart for Bob Jones University; and you can help us in three ways. First: You can pray daily for the University. Second: You can call the attention of good, clean, Christian young people to the University and to its standards. Third: You can invest some of the Lord's money in the work we are doing. Won't you let us hear from you? Please do. Thank you, and God bless you.

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Mr. H. Vincent Mitzelfelt con-

From the Manger to the Cross

(Continued from page 1)

born and the weeks of purification passed. Mary was a virgin when the baby was conceived; she was still a virgin when Jesus was born. Joseph, this good man, believed God and acted as a foster-father to the Lord Jesus.

Now notice the text for today, verse 21. The angel said to him, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." The Lord gave the instructions to Joseph in this case, not to Mary although Mary had received the same message. But Joseph was told, "You are the one to name Him and you are to call Him Jesus," "for he shall save his people from their sins."

Today we are talking about Jesus as Saviour. He didn't come to be born; He didn't come to have the angels sing; He didn't come to live a sinless life; He didn't come to teach as no one else ever taught; Jesus came to be a Saviour!

"For unto you is born this day... a Saviour," the angel said.

Old Testament Prophecies Foretold Christ's Coming to Die

All the Old Testament prophecies pointed to the fact He was to come as a Saviour. The birth of Jesus is not much mentioned in the Old Testament, but when it is mentioned it is only mentioned as an incidental part of a much greater plan.

In the Garden of Eden Adam and Eve sinned and were cast out. Then God gave a promise, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The "seed of the woman"—the virgin-born Saviour! What is He going to do? Conquer sin and Satan, represented by the serpent. The serpent shall bruise His heel. That is, Jesus would be crucified and punished for our sins, but Jesus would conquer Satan and put him forever in the lake of fire.

The promise was not that Jesus would just be born, but that He would be a Saviour. Jesus would come to be a Saviour.

In Isaiah 53 the Scripture does not picture the story of His virgin birth. That is mentioned briefly in one verse, Isaiah 7:14. The birth is not even mentioned in Isaiah 9:6 and 7 except, "A child is born, unto us a son is given: and the government shall be upon his shoulder," referring to the wonderful, triumphant, millennial reign of Christ later on the throne of David. But in Isaiah 53 the Scripture says:

"He hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—vs. 2-7. The passage speaks of the Lord Jesus as crucified, not about His birth.

In Psalm 22 all the story is about the thoughts of Jesus on the cross, how He was stripped naked, and how God turned His face away; how soldiers gave Him vinegar and gall when He was thirsty and pierced His hands and His feet. It is the story of the crucifixion.

That is the way it was in the sacrifices. When Abel offered a lamb, which he furnished by faith, he had faith in a coming Saviour. When God gave the law and ceremonies of the sacrifices, every sacrifice pictured *not* the birth of Jesus. It was not the birth of a lamb that was important, but the

death of the lamb. It was not the birth of a young bullock that was important, but the sacrifice of the bullock. When they killed the lamb and put the blood on the doorposts down in Egypt, it was the death and the blood that was pictured.

Then a priesthood foretold the death of Christ. A priesthood is no good without sacrifices. If anybody tells you he is a priest of God, he has to have a sacrifice. In our case Jesus is our sacrifice. We are reminded of it in the Lord's Supper, in the bread and the cup which picture His blood and broken body. But the priest of the Old Testament pictured the crucified Saviour, risen and interceding for us after He offers a sacrifice of His own blood.

All the Old Testament pictured Jesus coming as a Saviour—not just as a beautiful baby, but as a Saviour.

Statements by Angels and Spirit-Filled People at Jesus' Birth All Looked Forward to His Death to Save Sinners

I was astonished this morning as I searched the Scriptures to find that even when Jesus was born, the talk was about Him as Saviour, about His crucifixion, and not so much as a baby.

For example, to Joseph the Scripture says, "and she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). It is not just the birth the angel speaks of, but the far future time when Jesus will hang on the cross and pay for our debt of sin and so prove Himself the Saviour. That is what the angel told Joseph.

And that is what he told Mary in Luke the first chapter. "Behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS" (vs. 31). The word *Jesus* means *Saviour*. Then in verses 46 and 47 Mary says, "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour." Mary had a Saviour. Was she sinless? Was she blameless? Was Mary immaculately conceived without sin? No. Mary was a poor, sinful woman like every other woman, but she had a Saviour. Jesus was her Saviour and she put her trust in Him and called Him "God my Saviour."

The angel came to Zacharias to tell him he would have a son, John the Baptist, and when John was born he would be a forerunner to Jesus and would "turn many of the people of Israel to the Lord their God." So when John was born, Zacharias was filled with the Holy Spirit. Listen to what he said in Luke 1:68, 69: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." And through these prophecies announcing when Jesus comes are words such as "salvation," "redeem," and "save." The promised Saviour was to redeem His people.

Again, verse 69 says, "...hath raised up an horn of salvation for us in the house of his servant David." And verse 77 says, "To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God."

All the angel talked about, all Zacharias through the Spirit talked about was that a Saviour was coming. It was not just His birth, but His death and His being a Saviour which is emphasized.

Then when they brought the baby Jesus to the temple, Simeon, in Luke 2:29, 30 said, "The Lord told me I would not go until I saw the Lord." Now he said, "Lord... lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation." That is a wonderful thought. Did he say, "I have seen the baby! Ah, what a pretty baby!" and tickle Him under the chin? No, he said, "I have seen the Saviour, the Lord's salvation."

In Luke 2:38 the Scripture says that Anna the prophetess was there, "and she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." What did old Simeon want? Salvation. What did Anna look forward to? Redemption. Not the birth of this pretty

child, but a Saviour on a cross to pay for sins. In all these Scriptures Jesus is announced as a Saviour.

Events Surrounding the Birth of Jesus Pointed Toward His Death

The events surrounding the birth of Jesus all pointed toward His death, pointed toward the fact that Jesus was to die. I was greatly impressed with that.

1. Jesus Counted Illegitimate

First, consider that the shame and reproach on Mary pointed to shame on Jesus. Think how troubled was Joseph. He said, "Mary has gone wrong. She is to have a baby!" And if Joseph knew about it, didn't you suppose most everybody else knew about it? If Joseph was troubled, didn't you think all the others who loved her were troubled? And if these were troubled, what about those who didn't care for Mary? They must have gossiped. I don't wonder that Joseph was heartsick. He thought, "The tongues are wagging, and Mary has played the harlot. I will have to put her away privately. I couldn't take her as my wife. I don't want her stoned. I still love her. But I will have to put her away." If Joseph was convinced that Mary had gone wrong and that the child was illegitimate, born out of wedlock, I suppose everybody else thought so, too. That was part of the shame and reproach on Jesus. Then the world

Churches have a little Jesus, but it is not the one in the Bible. They have a Jesus at Easter, but not the Jesus of the Bible. The world has no room for Jesus. Sadly enough, we often have no room for Jesus in our hearts. And that is only a picture of the world that rejects and hates the Saviour and is going to kill Him after awhile.

You see, the events around the birth of Jesus pointed to His crucifixion.

3. Herod's Murderous Hate Pictures the World's Attitude Toward Jesus

Herod tried to kill Him. He said to the wise men, "Now you go see Him, then come back and tell me and I will visit and worship Him also." But Herod planned to kill Jesus. The wise men, being warned of God in a dream, went back a round-about way and didn't tell Herod. Herod then sent soldiers to kill every child two years old and under in Bethlehem. He said, "I will see that no king comes to take my throne. I will have no Jesus." So this wicked world is saying, "We don't want Jesus to upset anything."

Here is a strange thing. A great hindrance to revivals in many cases is the fact that nobody wants anything upset. That worldly deacon who gives a good deal of money—don't upset him. That wicked woman in the choir who gives dances and her young people go on mixed bathing parties—don't upset her. You go to a community for a revival and they don't

another time three wise men, and as far as we know nobody else came when Jesus was born. President Eisenhower went to India and at one place a million people greeted him and at another place a million and a half. Other millions turned out to see him in Paris, France, and New Delhi, India, and other places. But when Jesus was born, no long lines of soldiers and police were needed to keep back the people.

When Jesus was born, Herod hated him. Jerusalem was bothered, but not enough to go see Him. Poor, ignorant shepherds came. Blessed be God for the shepherds and the poor!

And the wise men. Weren't there wise men in the nation Israel? No, not this wise. They had to come from far off, in the region of ancient Babylon, I suppose. I say, Jesus was born getting ready to die. The world was against Him then.

5. The Sword Through Mary's Soul Will Be Christ's Crucifixion

Notice Simeon's prophecy: when Jesus was born old Simeon said, "He is going to be a bone of contention" (Luke, chapter 2). And to Simeon, an old man waiting in the temple, God said, "I will not let you die until you see the Saviour." "And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against: (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed" (Luke 2:34, 35).

What was Simeon talking about? He was prophesying about one day, one dark day, when a great crowd was out yonder on a hill shaped like a skull and there were three crosses—on this cross a thief, on the other cross a thief, on the middle cross the God-Man. Here was God's Son, God's sacrifice, but God turned His face away from Him. By the cross of Jesus stood Mary His mother. Jesus looked down and said to John, "Son, take her home with you and let her be your mother." To His mother He said, "Mother, let John be your son." And Jesus, with pleading eyes, told her good-by. John put his arm around her and took her away. Poor Mary!

I say, Simeon saw not just the birth of Christ, but His crucifixion. It wasn't just that a baby was born, but a Saviour had come into the world. And that is what God had in mind here.

6. The Myrrh of the Wise Men Pointed to the Bitter Herbs of the Passover Picturing Christ's Suffering, and to Burial Spices

The wise men came from the East and opened their treasures. They didn't say, "Let me hold the little fellow." Neither did they tickle Him under the chin and say, "Come on now—smile." They didn't discuss His weight—whether he was twenty-three and a half inches long. They knelt before Him, opened their treasures, and worshipped Him. The wise men did not come to see just a baby;

(Continued from page 5)

✓ Jesus on the Cross

Jesus on the cross is hung!

O look, my soul, and see.
The hands so oft outstretched in love
Are pinioned to a tree.
O brand my hands and body, Lord,
With marks of agony.

Jesus on the cross is hung!

How rich is mercy there.
A crown of glory laid aside;
A crown of thorns to wear.
When foes shall weave my thorny crown,
Its shame I'll gladly bear.

Jesus on the cross is hung!

O hungry soul, draw near.
The heart that throbbed with love divine
Is pierced with cruel spear.
May burdens pierce this heart of mine
And start the burning tear.

By Eugene M. Harrison
Associate Professor of Missions and Evangelism,
Wheaton College

didn't accept Jesus, didn't love Him. Even now all who do not accept Him as virgin born think He is a bastard.

That same idea is expressed later when Jesus taught the Pharisees in John, chapter 8. There Jesus said, "Ye do the deeds of your father." They said to him, "We be not born of fornication; we have one Father, even God" (vs. 41). They mean, "We know about you. Everybody knows you were born of fornication. Mary conceived, was pregnant long before she was married. You run us down, but we weren't born illegitimately; we were not born of fornication." So they said about Jesus.

The people today who say, "I don't believe in the virgin birth" are like the same crowd who mocked at Mary and despised Jesus when He was here, you Pharisees who don't take Him as what He claims to be, born of God. The reproach on Him at His birth would follow Him until these who hated Him nailed Him to a cross. That reproach was on Jesus before He was born.

2. "No Room in the Inn" Pictured the World's Rejection of Jesus

The time came when, according to the law of Caesar, everyone should go back to his ancestral home to be enrolled for taxation. So Joseph and Mary went down to Bethlehem. There "she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7). "No room... in the inn." Why? There was no room in this world anywhere for Jesus. We don't have room now in many of the churches. We don't have room for Jesus at Christmas.

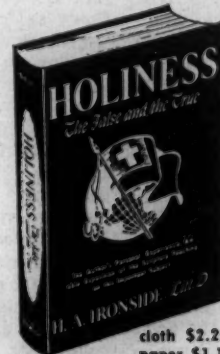
want the evangelist to upset people. This world didn't want Jesus. Old Herod tried to kill Jesus.

That isn't all. The angel warned Joseph, so he took the child Jesus (perhaps they used the gold which the wise men brought from the East) and fled into Egypt. There after a time, when Herod died, the angel told them, "You may go back." "They are dead which sought the young child's life" (Matt. 2:19). They came back from Egypt, and being warned of God in a dream, they passed by Jerusalem and Bethlehem and went back up to Nazareth where Joseph used to own a carpenter's shop. There again Joseph went to live with Jesus up in Nazareth. He grew up there in that little forsaken place which nobody respected much. I am saying that this world had no room for Jesus, and Herod hated Him.

When the wise men came and said, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him, Herod the king was troubled, and all Jerusalem with him." What is that? Everybody in Jerusalem felt bad. They said, "We don't want things upset. We are all troubled about it." Isn't it strange that they didn't want Jesus?

4. Only a Handful Came to See the Baby Jesus!

I am surprised that only a handful came to see Jesus. These days when a baby is born, only two at most can see the mother at a time, in most hospitals. They will let Daddy look through the plate glass into the nursery to see the little one. But when Jesus was born, no guards had to be put up, for nobody was there. Two or three or four shepherds came, and



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From the Manger to the Cross

(Continued from page 4)

they came to see a Saviour, the King of the Jews.

So they opened their treasures: gold, a tribute for a king; frankincense, incense for praise and prayer to Deity; myrrh, bitter herbs of the passover lamb. Myrrh was the spice used to wrap and bind about the dead. "All thy garments smell of myrrh, and aloes, and cassia," Psalm 45:8 says referring to Jesus' coming as a baby. The wise men opened their treasures. The myrrh pictured the suffering Saviour, the bitter herbs of His crucifixion, bitter herbs eaten with the passover lamb, and the spices with which they wrapped up His mutilated body when they took it down from the cross. The wise men came to see a Saviour. All the events around the birth of Jesus look forward to the crucifixion.

He was not accepted by the law, not accepted by the cultured. He was not accepted by religious leaders, nor by the government. No, this government would kill Him. These religious leaders would match their wits against Him and witness against Him and kill Him. So Jesus came to die.

Jesus Will Be Our Saviour Only by Dying on the Cross

Here is another word. All the things of His life are wonderful, but the acts of Jesus' life did not do anything to save sinners until it came to the climax.

1. His Virgin Birth and Sinless Boyhood and Manhood Cannot Save

Here is Jesus. Here is the Saviour born. He was born of a virgin. Does that make Him a Saviour? No, not yet. Well, does it fulfill all the Scriptures? He came "in the fullness of time," Paul says (Gal. 4:4). He came according to those sixty-nine weeks of years, that is, 483 years, from the time of the commandment to rebuild Jerusalem, as foretold in Daniel 9:25. He came on time. But that isn't enough.

Mary and Joseph brought Him into the temple and so fulfilled the ceremonies, with two turtle doves or two young pigeons, the gift of a poor woman when her baby was born. No, that isn't enough.

The child grew and at twelve His parents took Him to Jerusalem. He went to the temple. They found Him there talking with the doctors of the law. Here was Doctor So-and-So with a Ph.D. degree under this great teacher; here was Doctor So-and-So, the high priest; here was one of the chief scribes. Jesus asked them questions and answered the questions. Everyone was astonished. He said to His mother, "Wist ye not that I must be about my Father's business?" (Luke 2:49). The Scripture says He was subject unto Mary and Joseph and He grew in wisdom and in stature. He was about twelve years of age, and a boy that age really shoots up. He grew "in wisdom and stature, and in favour with God and man." Is that it now? Can He be the Saviour? No, that isn't it. No, not yet. It takes death on the cross before Jesus can be a Saviour.

Now He lived a perfect life and grew into manhood. He was twenty-one, old enough to vote if He were an American; old enough now to get married; old enough now to be a teacher. Jesus lived until He was thirty years old. He went to the synagogue at Galilee and Nazareth and he was asked to read the Scriptures, for Jesus could read. (Some people could not.) Not only that, He was a model young man. Not only that, He knew the Old Testament Scriptures, all the Scriptures they had. Nobody else in the whole country knew them as well as did Jesus. So when He went to the synagogue, they gave Him the Scripture and had Him read it. He was a model, perfect man, without sin.

Oh, He worked hard in the carpenter's shop. His hands were calloused. It was said of Him, "Isn't this the carpenter's son?" Another time people asked, "Is not He a carpenter?" He was perfect manhood, never a failure. Is that enough? No, that is not enough. He couldn't be a Saviour yet.

2. His Spirit-Filled Ministry and Teaching Cannot Save Us

Wait a minute. He came down to the Jordan River and there He was baptized. Then the heavens opened and the Holy Spirit came in form like a dove and rested upon Him. And never man spake like this man!

He went back to Galilee, went back to Nazareth, and entered the synagogues. He read the Scriptures to the people. He stood up and said, quoting from Isaiah 61, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

Now everywhere He went the crowd came and He preached repentance. Oh, nobody ever preached like Jesus. Nobody ever taught like Jesus. No man ever spake like this Man spake, the people declared. That is true.

He went up and down the land preaching to thousands, healing the sick, cleansing the leper. He raised the widow's son. He called Lazarus out of the tomb. He turned water to wine. He walked on the water of the Galilean Sea. He spoke to the winds and they obeyed. He even took one lad's little lunch of five barley biscuits and two small fishes and fed five thousand men besides the women and children, and had basketsful left over!

Is this how He saves people? He has lived such a perfect life, has had such a wonderful ministry, has preached as no one else ever preached. No, that isn't it. He is not yet the Saviour. He was born for more than that.

3. The Sufferings of Jesus Before Death Do Not Make Him a Saviour

The terrible sufferings begin. Now He goes up to Jerusalem and out into Gethsemane. Then Judas comes to meet Him with a traitor's kiss which must have burned like fire on His face. That isn't enough. In Gethsemane He kneels down and prays and bloody sweat streams from every pore of His body. But that isn't enough.

He is arrested, bound, is taken before the Sanhedrin in a false trial. They spit upon Him, slander Him, accuse Him, then condemn Him. He is brought to Pilate who says, "I don't see anything wrong with Him," but then Pilate washes his hands.

He was turned over to the soldiers and they put a crown of thorns on Him and a scarlet robe on Him, and they mocked Him and said, "Hail, King of the Jews!" Then Pilate said, "Let us scourge Him." So the soldiers put His arms around a marble pillar and tied them and ripped off His clothes and beat Him with a Roman cat-o'-nine-tails that cut to the bone, and the blood gushed out and ran down His back and down

into His sandals. Then they took the cross and made Him carry it up the Via Dolorosa, the way of sorrows.

Then they nailed Him to the cross and He hung there. He said, "My God, my God, why hast thou forsaken me?" The people mocked, and God turned His face from Him. When He wanted water, people gave Him vinegar and gall. Now is that enough? No, not enough. He must die.

4. Only As He Poured Out His Life and His Blood Can He Save

Jesus was born to die. He was born not only for perfection, not only for a sinless life, not only for His miracles, not only for the teaching, not only for the sufferings, but Jesus came to die. "Without the shedding of blood is no remission."

So at last Jesus cried out, "It is finished: and he bowed his head, and gave up the ghost" (I John 19:30). A spear was thrust in His side and there came out water and blood. "It is finished."

Let us turn down these nineteen and a half centuries today and let those words ring in your heart. You can say, "Thank God, it is finished." It is finished. It is all done. We sang it years ago when I was saved, then when I was baptized, "Tis done: the great transaction's done." That is my part. But His part was done when He died on the cross and rose again.

I am saying that Jesus came to die and came to rise, came to pay the whole debt and to come back and receive us to Himself and to come back and reign. When Jesus died, the atonement was finished.

You see then, that the dear Lord Jesus was born, but that is not enough. The song says very sweetly, "Sweet Little Jesus Boy, born in a manger," and "The world treat you mean, Lord; they treat me mean too." But Jesus wasn't just a poor man. Jesus did not just suffer like the rest of us suffer. He was sinless and blameless; He died to take our place and pay our wicked debts and redeem us to God.

Everybody ought to rejoice not mainly in the birth of a Saviour, but in the death on the cross. Without the shedding of blood there is no remission.

A Christian Science book says that Jesus' blood in His veins would do just as much good for us as when it was poured out on Calvary. That is not true. A Saviour who lived but never died couldn't save anybody. Somebody had to die.

If Jesus didn't die, you must die. If Jesus didn't suffer the tortures of the damned, then you are going to have to suffer them since you are a sinner. But Jesus did it for us. He took our place. "With his stripes we are healed." I thank God Jesus could cry out on the cross, "It is finished." Thank God, it is done! But it is the death of Christ, not His birth.

I wouldn't want Christmas to go by without rejoicing in the death of Christ. We sing the sweet carols, and that is wonderful; I want

How much Federal Aid did the Pilgrims get?

THEY were in a Depressed Area. No one guaranteed them high prices for anything. Their only roads and schools were built by themselves. For Security they did their own saving, or starved.

All they had was Character. All they did was Work. All they wanted was Self Respect.

The sum of those three traits became America.

But what's going to be the sum of the traits you see today—the traits of character, or, rather, lack of it, that demand more money for less work, put security above self-respect, pamper self-pitying criminals instead of punishing them, give away resources we desperately need to protect ourselves, listen to weaklings that want government to take care of them when they should take care of themselves.

Long years of early-American self-respect and hard work built America, but the traits you see today can destroy it, in half the time.

us to keep on singing them. We give gifts and rejoice and remember the date, and that is wonderful; I wouldn't want you to do less. I am glad for the greenery, the green trees and the holly, the mistletoe and the little tinsel, the angel on top of the Christmas tree spreading its white wings. I am glad for the gifts and greetings. But remember, the birth of Jesus is only the beginning! The Lord Jesus lived and died and paid the whole debt. We wouldn't be singing any carols if Jesus' birth was the end of it, if He lived a sinless life and that was all. If it were only the miracles, that wouldn't be enough. But when Jesus died, the sinless, blameless Lamb of God paid our sin debt, and we thank God. The birth means something then, doesn't it?

Praise the Lord that Jesus died. We are all right now with God. "It is finished," so let us rejoice.

Don't you think we might today have some praises and testimonies

for such a Saviour? And while we are thanking God that Jesus was born, let us thank God that He died. We thank God for good gifts. We get lots of gifts. I have been so happy this Christmastime. People seemed to love me and I am glad. And I was glad for the happiness of many others, too.

But wouldn't it be good at Christmastime to think about God's unspeakable gift? "Thanks be unto God for his unspeakable gift" (II Cor. 9:15). God gave His Son, gave His Son to die. Thank God, we can now rejoice in the birth of the Saviour, because He died for us.

—The End—

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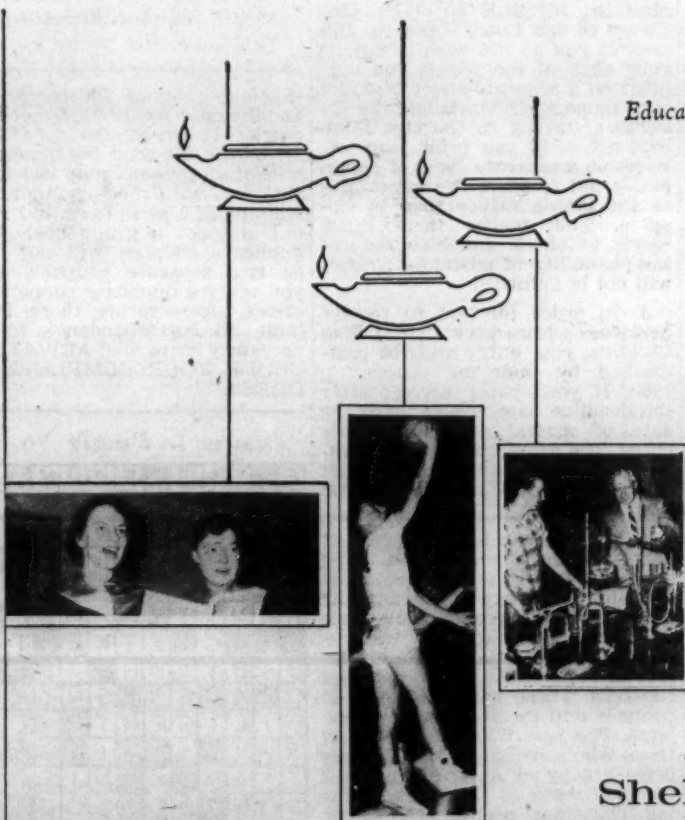
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Write: Dr. Clyde J. Kennedy, president

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Incidents . . .

(Continued from page 1)

tion for a number of years—at one time in the capacity of president—and who filled the same pulpit for 40 years, recently departed to his reward.

The local newspaper, editorial-

izing and eulogizing about the deceased, used one illustration to describe what a great man folks felt the late leader was. Wrote the hometown editor:

"Many Ottawans will recall such a situation in the life of Dr. _____ in the 1930s.

"Ottawa, along with other parts of the Midwest, was in

the throes of a searing drought. Rain had not fallen for weeks.

"A group had large numbers of the populace about ready to gather in some sort of meeting place to pray for rain. The Herald carried news stories of this planned movement.

"Dr. _____, in a letter to the editor, stopped the movement in

such a simple way that people immediately saw the truth of the situation.

"Rain," said the minister in his letter, "is a natural thing which cannot possibly be controlled by prayers to God. The purpose of prayer," he continued, "in any situation, is to change man's attitude toward God, not God's attitude toward man."

"Closing his letter, the highly respected minister said, 'After a while, in the natural course of events, it will rain.'

"It did."

How strange such an interpretation of prayer seems in the light of many Bible statements! For example, read Psalm 37:4 where God offers "the desires of thine heart" to all who delight in Him. Would that be changing man's attitude toward God or God's attitude toward man?

Consider Mark 11:23 where Jesus spoke of moving mountains through faith, and then added in the next verse, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Whose attitude is changed in that type of praying?

Or consider how the attitude of Jesus was changed by the praying Syrophenician woman in Mark 7:24-30, regarding the healing of her daughter. And remember the special parable Jesus told in Luke 18:1-7 about the unjust judge, illustrating the effect of importunity in prayer changing "God's attitude toward man."

Thank God, Bible-believers today can go by His Word, not by some foolish minister's pronouncements regarding "the natural course of events." Rain has often come in answer to definite prayer. It has often stopped in answer to definite, believing intercession.

As Jesus told His disciples, "Have faith in God" (Mark 11:22).

Worthless Darwinianism

An educator's statement out in Washington developed into a full-scale political typhoon which made both Democrats and Republicans look bad before it blew over.

It seems that a state education official, Dr. John S. Howell, made a statement in print that "no one really believes in the Darwinian theory" of evolution. He further appraised the hypothesis as "worthless and untrue."

The Democrats immediately took sides against God and the Bible on the issue, demanding that Howell be fired and heaping abuse upon State Superintendent of Public Instruction Lloyd J. Andrews for hiring him in 1956.

Not to be outdone, Andrews, a Republican about to announce himself as a candidate for governor, joined the Democrats against God and the Bible by ordering Dr. Howell removed from his position as state supervisor of curriculum guides and courses of study, saying that he would be assigned to other work in the State Education Department.

Shame on those Democrats! Shame on that Republican!

This columnist wants to go on

that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a prize is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

Answer to Puzzle No. 27

HIT THE FORM R
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ETAM I N I E C E S
SON OF GOD ME

Searching the Scriptures

Habakkuk 2 and 3

A Prayer for Revival, and God's Answer

Clues Across

- 2 "The _____ is in his holy temple"
5, 17 "O Lord, _____ thy _____ in the midst of the years"
11 good king of Judah who led his people in revival (II Chron. 15:8)
13 "Sir, come down _____ my child die" John 4
15 "Is it lawful for you to scourge a man that is a _____?" Acts 22
16 "_____ bow was made quite naked"
17 see 5 across
19 "his soul which is lifted up is not upright _____ him"
20 a garden tool
21 "who enlargeth his desire _____ hell"
22 town where Jesus did his first miracle (John 2:1)
24 "owls shall dwell there, and _____ shall dance there" Isa. 13
25 "He casteth forth his _____ like morsels" Psal. 147
26 a town on the border of Moab (Num. 21:15)
27 a king of the Amorites defeated by Israel (Deut. 31:4)
28 "if he shall ask an _____, will he offer him a scorpion?" Luke 11
29 a river in Italy
31 "Woe unto him that giveth his _____ drink" (modern spelling)
35 "there the ship was to _____ her burden" Acts 21
36 where priest was to put blood on his right foot (Ex. 29:20)
37 initials of zealous Jew, (later to be named Paul) and city from which he came (Acts 9:11)
39 sister-in-law of Ruth (Ruth 1:4)
41 "Write _____ vision, and make it plain upon tables"
44, 55 "in the _____ of the _____ make known; in wrath remember mercy"
46 "the earth shall be filled with the knowledge of the glory _____ the Lord"
47 "The Lord God hath opened mine _____" Isa. 50
48 the son of Hur (Ex. 31:2)
49 "let it be _____ with the dew of heaven" Dan. 4
51 "when I awake, I am _____ with thee" Psal. 139
52 New Testament name for Old Testament patriarch who built the ark (Matt. 24:38)
54 "I will joy in _____ God of my salvation"

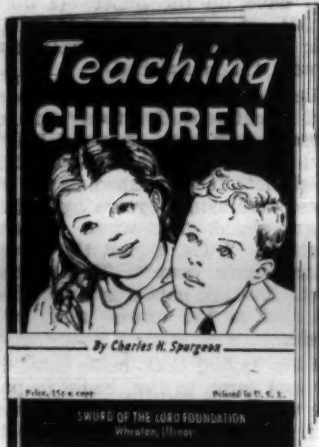
55 see 44 across

56 "that he may _____ that readeth it"

Clues Down

- 1 "according to the _____ of the tribes, even thy word"
2 "The righteous perisheth, and no man _____ it to heart" Isa. 57
3 "He hath not dealt with us after our sins; nor _____ us according to our iniquities" Psal. 103
4 "I will turn my hand upon thee, and purely purge away thy _____" Isa. 1
6 firstborn of Judah (Gen. 38:7)
7 "my lips quivered at the _____"
8 a man of the tribe of Asher (I Chron. 7:35)
9 initials of the first queen and the king who rejected her because of her disobedience (Esther 1:1, 12)
10 "who _____ his desire as hell, and is as death"
12 a people who would come against Israel because of their sin (Ezek. 23:23)
14 father of Elmodam (Luke 3:28)
18 Old World soldier who wore heavy armor and rode a horse
23 to keep on scolding
27 same as 27 across
28 father of Lechah (I Chron. 4:21)
29 "that _____ thy bottle to him, and make him drunken also"
30 "that he may set his nest _____ high"
31 a short sleep
32 initials of the father and brother of Jacob (Gen. 27:30)
33 "awake that shall vex thee, and thou shalt be for _____ unto them?"
34 contraction for over
37 "The name of the Lord is a strong tower: the righteous runneth into it, and is _____" Prov. 18
38 a brave captain of the Reubenites (I Chron. 11:42)
40 "that he may be delivered from the _____ of evil"
42 "What profiteth the graven image that the maker thereof _____ graven it?"
43 one of the great lakes, U. S. A.
44 stubborn as a mule
45 father of Shuppin and Huppin (I Chron. 7:12)
50 the number of righteous people who could have saved Sodom from destruction (Gen. 18:32)
53 "_____ if he ask a fish, will he for a fish give him a serpent?" Luke 11

Free!

for correct, prompt answers to
Puzzle Number 30

This is a valuable little booklet which every parent ought to have to read and study. And, strange as it may sound, it is the kind of message that will benefit all who read it, even the non-parents. Sunday school teachers especially need it.

It is a constant amazement to all who are familiar with the writings of this prince of preachers that he could get so much solid spiritual meat from so short a passage of Scripture. In this message he takes his text from Psalm 34:11, "Come, ye children, hearken unto me: I will teach you the fear of the Lord," and, staying with the text, finds (1) the capability of children for salvation, (2) two encouragements, (3) three admonitions, (4) four instructions, and (5) five subjects which children should be taught. The latter he finds in the context immediately following the text.

This is a message, written in the 19th century, which is as timely for 20th-century parents and children as the day it was written. As a matter of fact, the truths taught in this book are timeless. Get it!

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print on a separate sheet of paper your name and address and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.

3. In order for you to receive this week's prize booklet, *Teaching Children*, your entry must be postmarked by midnight, August 1, 1960. If your paper arrives after the deadline date, please place the date of arrival on your puzzle entry. The answer to Puzzle Number 30 will appear in the August 12 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! At the end of the year (1960) those who send us 48 coupons will receive a copy of the popular book, *Home: Courtship, Marriage and Children*. Those who send only 40 coupons will receive a copy of the book, *The Soul-Winner's Fire*. And those who send 25 coupons will receive a copy of *Apples of Gold*, a beautiful book of 153 heart-warming Christian poems. Remember

During the time of his wilderness temptation, Jesus proved once and for all that the Word of God hidden deeply in the heart and mind is the best defense against sin. It is also the best offense in service to God, for once it is proclaimed it does not return without accomplishing its purpose.—Wm. Ellis.

Kids Korner

(Continued from page 2)

By this time some of the other birds were beginning to feel very ashamed of themselves for being so selfish. They saw that the one bird that had been unselfish and courteous enough not to grab and push and scream was about to be left out.

Goldy Finch was the first to speak. "He can have a yard of my yellow."

Whereupon Tucky Cardinal said, "I will give him a piece of my red."

Then the others, some gladly and others only because they were ashamed not to, came by and each gave David a small piece of material.

"Just a collection of scraps," smirked Tommy Bluejay to Jim Crow on their way out.

"That's one bird that is safely out of the contest. Serves him right," answered Jim. "I wonder where in the world he got the idea that it pays to be unselfish?"

Perhaps I should tell you that neither Tommy Bluejay nor Jim Crow was present at church the Sunday before when Pastor Penguin used as his text for his Sermonette to the little birds, "The last shall be first."

At any rate, Tommy and Jim were wrong. David was not out of the contest. He took those scraps of material and combined them so skillfully, with a bit of one color here and a dash of another there, that when he had finished he had a perfectly gorgeous costume. When he flew through the air in the sunlight, his feathers seemed to flash with all the colors of the rainbow and yet blended into a lovely harmony.

No other costume began to be as striking and beautiful as his, and he was unanimously chosen King of the Carnival. He was, of course, as happy as could be, when he received his crown. And almost as happy was Miss Hummingbird, the teacher, who remembered how courteous and unselfish he had been.

(From BIRD LIFE IN WINGTON, by Rev. J. Calvin Reid. The twenty-ninth of the thirty chapters to appear regularly in THE SWORD OF THE LORD. This book may be had for \$1.50 from Sword of the Lord Publishers, Box 420, Wheaton, Ill. Add 15c for postage and handling.)

record as agreeing 100 per cent with Dr. Howell in his evaluation of evolution as "worthless and untrue." Perhaps he overstated the case when he said that no one really believed in the Darwinian theory, but it cannot successfully be denied that no one can really believe in the trustworthiness of the Word of God and really believe in the Darwinian theory. They are completely incompatible.

Pray for Evangelist Sumner's meetings:

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Original inscription on tombstone:

Remember, friend, when passing by,
As you are now, so once was I.
As I am now, soon you will be,
Prepare for death and follow me.

Added comment to inscription:

To follow you I'm not content
Until I know which way you went.

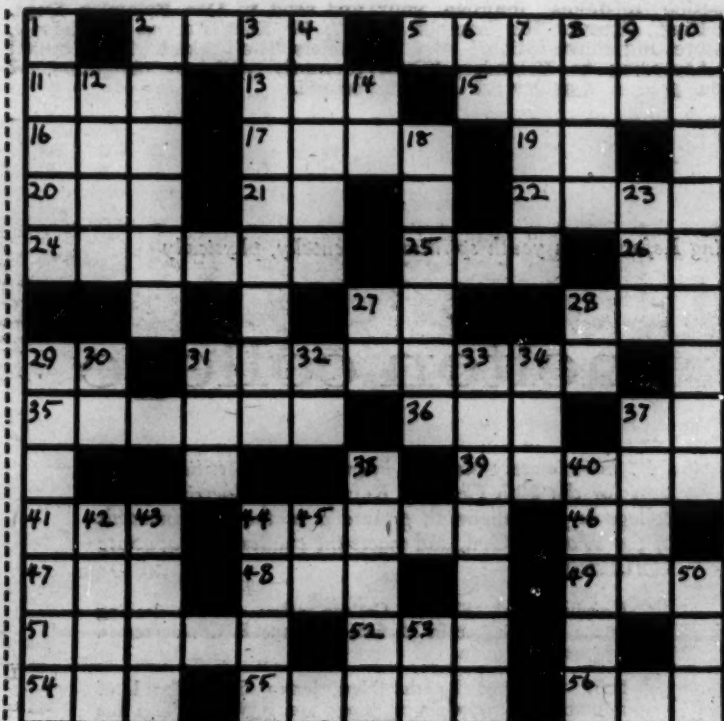
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Puzzle No. 30



Mail to: Puzzle Editor, SWORD OF THE LORD, Wheaton, Illinois
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Name _____
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Relative Sanctification: . . .

(Continued from page 1)

A Jew the very thought of such a condition was an offense. In the days of Ezra and Nehemiah certain of the returned remnant had taken wives of the surrounding mixed nations, and the result was confusion. "Their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people" (Neh. 13:24). This state of things was abhorrent to the godly leaders, who did not rest until all the strange wives had been put away, and with them the children, who were considered likewise unclean, and a menace to the purity of Israel.

With only the Old Testament in their hands, who could have wondered at it if some zealous, well-meaning legalists from Jerusalem had gone like firebrands through the Gentile assemblies preaching a crusade against all contamination of this kind, and breaking up households on every hand, counseling converted husbands to cast out their heathen wives and disown their children as the product of an unclean relationship, and urging Christian wives to flee from the embraces of idolatrous husbands, and, at whatever cost to the affections, to forsake their offspring, as a supreme sacrifice to the God of holiness?

It was to prevent just such a state of affairs that the verses that follow those we have already considered were penned by inspiration of the God of all grace. Concerning this anomalous state the Lord had not spoken, as the time had not come to do so. Therefore Paul writes:

"But to the rest speak I, not the Lord: If any brother hath a wife

that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy [or, sanctified]. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" (vss. 12-16).

What an example have we here of the transcendent power of grace! Under law the unclean partner defiled the sanctified one. Under grace the one whom God has saved sanctifies the unclean.

The family is a divine institution, older than the nations, older than Israel, older than the Church. What is here, and elsewhere in Scripture, clearly indicates that it is the will of God to save His people as households. He would not do violence to the ties of nature which He Himself has created. If he saves a man who is head of a household, He thereby indicates that for the entire family He has blessing in store. This does not touch individual responsibility. Salvation, it is ever true, is "not of blood"; but it is, generally speaking, God's thought to deliver His people's households with themselves. So he declares that the salvation of one parent sanctifies the other, and the children too are sancti-

fied.

Is it that any change has taken place within these persons? Not at all. They may still be utterly unregenerate, loving only their evil ways, despising the grace and fearing not the judgment of God. But they are nevertheless sanctified!

How does this agree with the perfectionists' view of sanctification? As it is evident the word here cannot mean an inward cleansing, his system falls to the ground. The fact is, he has attached an arbitrary meaning to it, which is etymologically incorrect, Scripturally untrue, and experimentally false.

In the case now occupying us the sanctification is clearly and wholly relative. The position of the rest of the family is changed by the conversion of one parent. That is no longer a heathen home in God's sight, but a Christian one. That household no longer dwells in the darkness, but in the light. Do not misunderstand me here. I am not speaking of light and darkness as implying spiritual capacity or incapacity. I am referring to outward responsibility.

In a heathen home all is darkness; there is no light shining whatever. But let one parent of that family be converted to God; what then? At once a candlestick is set up in that house which, whether they will or no, enlightens every other member. They are put in a place of privilege and responsibility to which they have been strangers hitherto. And all this with no work of God, as yet, in their souls, but simply in view of such a work. For the conversion of that one parent was God's way of announcing His gracious desires for the whole family; even as in the jailer's case He caused His servants to declare, "Believe on the

Our God

Helen Frazee-Bower

"For this God is our God for ever and ever; He will be our guide even unto death."—Psalm 48:4

God does not count the leaves upon the tree,
Nor tabulate the brilliant, lavish spread
Of heaven's starry hosts. But, as for me,
The very hairs are numbered on my head.

God does not count the sands upon the shore:
Of every drop of rain since time began,
And all earth's blades of grass, He keeps no score—
But numbers every secret thought of man.

God is so powerful that He could break
The universe apart, or make it whole;
So personal that He would choose to take
The road to Calvary—for every soul.

Lord Jesus Christ, and thou shalt be saved, and thy house."

The last few words do not guarantee salvation to the household, but they at once fix upon the jailer's heart the fact that the same way is open for the salvation of his house as for himself, and that God would have him count upon Him for this. They were sanctified—in this sense—the moment he believed, and soon rejoicing filled the whole house, when all responded to the grace proclaimed.

This, then, is, in brief, the teaching of Holy Scripture as to relative sanctification—a theme often overlooked or ignored, but of deep solemnity and importance to Christian members of families of whom some are still unsaved. "What knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" Labor on; pray on; live Christ before the rest from day to day, knowing that through you God has sanctified them, and

is waiting to save them when they see their need and trust His grace.

I cannot pursue this theme more at length here, as to do so would divert attention from the main theme that is before us; but I trust that the most simple and unadorned of my readers can now perceive that sanctification and sinlessness must in the very nature of the case be opposing terms.

And with this paper I bring to an end my examination of the use of the actual term sanctification in Scripture. But this by no means exhausts the subject. There are other terms still to be examined, the meaning of which the perfectionists consider to be synonymous with it, and to teach their favorite theory of the entire destruction of the carnal mind in the sanctified. These will be taken up, the Lord willing, in a few more papers in continuance.

(From HOLINESS: THE FALSE AND THE TRUE, published by Loizeaux Bros. Used by permission.)

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The Man Who Found Himself

(Continued from page 1)

sus. Sometimes He has to deal more harshly with those who turn away from Him to stop them and bring them to themselves. But in this matter of Saul of Tarsus, He dealt in a very kind way as Saul was going on his errand of hate. We find that God suddenly struck him down with a light from Heaven and brought him unto salvation.

But again, he found himself at an unexpected moment.

Look, if you will, at the story again. He had no thought of getting right with Christ. He was going to Damascus. He was going to cast men into prison. He was going to get rid of every Christian that he could because of his hatred for them and for Jesus of Nazareth. As he went on his way, with no thought of getting right, no thought of making any change of life, suddenly God spoke. Suddenly there came the voice speaking unto him, "Saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?"

I want you to see this. He came to himself, he found himself. He found himself at an unexpected moment. It had never occurred to him that on the road to Damascus suddenly God would speak and God would do something. Thank God for those unexpected moments of life! Thank God for the times when God speaks and something happens!

Down in Pensacola, Florida, some years ago there was a man named Pete Ruckman. Pete Ruckman was an announcer on one of the radio stations. Day after day there came a man to the station named Hugh Pyle, a Baptist pastor. One day as Brother Pyle walked in, Pete Ruckman, just as mean as a snake, as wicked and vile as a man could get to be, according to his own testimony, (as a matter of fact, he tells of breaking into a Catholic church to steal the wine out of the church) said to him, "What are you doing, preacher?"

Brother Pyle answered, "I'm trusting Jesus Christ. I'm having a wonderful time." And when he said it, Hugh Pyle noticed that Pete Ruckman didn't look right—there was something strange about his appearance. He went over to him and said, "You are not a Christian, are you?"

Pete Ruckman said, "No, I don't know anything about it."

Pete had lived a life of sin. Hugh Pyle witnessed to him and told him the story of Jesus, and Pete Ruckman was saved.

Peter Ruckman went to Bob Jones University, and he received a Ph. D. degree from Bob Jones University three or four years ago. Pete Ruckman is an evangelist. He preaches all over this country. He knows the Word of God. What am I saying? Just this, he found Christ at an unexpected time.

Again, Paul found himself at a strange place.

He was on the road to Damascus on an errand of hate. He was not considering anything at all, but suddenly, in a strange place, the Lord Jesus spoke to him and said, "Saul, Saul, why persecutest thou me?"

My friend, where were you saved? Maybe you were saved at home; maybe you were saved in a church. You might have been saved on a trip at sea. Yesterday a man gave me his testimony. He was saved in a car. Two men were riding along and had a sudden collision. One was killed, and as a result of the thing that happened the second man said, "I turned to Jesus Christ. I knew the Gospel. I repented, I believed." He said that he cried, "O God, you have spoken to me long enough. I will settle it right now."

When were you saved? Where were you saved?

Paul came to himself at a strange moment. He discovered himself. He knew what God wanted of him at a strange moment.

II. He Found Himself in a Strange Way

Look at Acts 26:13. "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me." Verses 14 and 15 say: "And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks."

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest."

Face to face with the Lord Jesus Christ! Suddenly on his way Paul met Jesus Christ. Suddenly, oh so suddenly! How quickly the light from Heaven and the voice speaking and he fell down saying, "Who art thou, Lord?" The answer, "I am Jesus."

But you say, "I wasn't saved that way." I know—I wasn't either. Every person may be saved in a different place, in different circumstances. This is only for one, and you are not to ask for a light to come down from Heaven. You are not to ask for sounds and shouts to sound in the heavens. That's not it! But, my friend, when you are saved, you come face to face with the Lord Jesus Christ. And when you look into His face and say, "I am a sinner, I am wicked, I am evil, I'm on my way to Hell, and I need Jesus," He saves you.

There is a certain preacher, a friend of mine with whom I disagree in one thing. He said, "Never in my life have I felt that

I was a lost, undone sinner." Today he is doing a lot of good preaching and I love him, but he still holds to it. He said, "Never in my life did I feel myself a lost, undone sinner." As far as I am concerned, I do not see how a person could get saved if he didn't feel that he was lost and undone. I don't see how he could come to the Lord Jesus unless he would say, "I am a wicked sinner and bound for Hell, and I must now come to Jesus Christ and trust Him." Only One can save the soul. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Only One, and that One is Jesus Christ. How simple! How profound! How wonderful that we can simply come to Him.

Paul found himself in a strange way. I want you to be thinking, as I give this message today, of your own life and experience. When was it that God spoke to you? Just when was it that God spoke the word and made you see your lost condition and then brought you to Jesus Christ the Saviour? It may be very strange, or it may be very ordinary. Maybe you were in a church like this one. This may be the place that God has for you to come to the Saviour and to get things straightened out—to find yourself.

Now, let us come to a third thought:

III. He Found Himself for a Strange Purpose

For a strange purpose, yes, in a strange way. Look at Acts 26:16-19:

Jesus had said, "I am Jesus whom thou persecutest," and now He says, "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."

Here's the finding of a man, coming to Jesus Christ—"Who art thou, Lord?" No man can call Jesus "Lord" but by the Spirit of God. And now the Holy Spirit is doing His work with Saul of Tarsus and bringing him now to be Paul, the missionary, the evangelist as we know him in the Word of God. He is turning from the glitter of Pharisaism to the plain matter of becoming a child of God, a babe in Jesus Christ. Every person who is saved has to come the same way. However dignified may have been your life, however exalted may have been your position, however people may have bowed down before you, however much you may have of this world's goods—it's all the same way when you come to Jesus—you have to come by repentance and by faith in the Son of God; you put aside all the glitter of this world and you receive Jesus and trust Him, and you become a babe in Christ—a newborn creature in Jesus Christ.

Now, what was the strange purpose of God for Paul? With your Bible before you, look at it for a moment. The strange purpose of God for Paul was to live out Christ before others. He said, "Paul, I want you to live out Jesus." Later Paul said, "Christ liveth in me." Christ liveth in me! And here is the purpose, "You are to show forth to the people, Jew and Gentile, that you belong to Jesus Christ. You are to open their eyes, to turn them from darkness to light, and you are to show forth to others that you are living with Christ within your heart." "Christ liveth in me."

What was the strange purpose of God? It was for Paul to find in Christ everything that he needed. My dear friend, when you are saved you don't need anything else. You don't need the glitter of the world. You don't need the attractiveness of sinful places. And when Saul of Tarsus, who had everything and was everything in himself from the world's standpoint, came to Jesus, he cast

it all aside and became as a little child, just as a babe; and he was to find in Christ everything that he had need of. For the rest of his days he didn't have a home—he was just a traveler, an itinerant preacher, going from place to place. For the rest of his days he did not have any claim to this world, though many loved him. Many hated him, but he found in Christ everything that he needed. He found vitality. He found life abundant. He found vision. He found all of his heart's needs. He found it all in Jesus Christ.

And last, the strange purpose of God was for Paul to shout everywhere the Gospel of Jesus Christ.

The strange purpose of God was for Paul to tell men everywhere that Jesus died for sinners. And this is what he said:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

Everywhere that Paul went after God saved his soul through faith in Jesus Christ, he went out proclaiming the message. There was no change, no variation, no turning away; he went about giving the Gospel.

Here is a verse that I love, I Timothy 1:11:

"According to the glorious gospel of the blessed God, which was committed to my trust."

Isn't it beautiful? "According to the glorious gospel of the blessed God, which was committed to my trust." And now Paul, when he found himself in Jesus Christ, and found salvation, was

A revival may be expected whenever Christians are found willing to make the sacrifices necessary to carry it on. They must be willing to sacrifice their feelings, their business, their time, to help forward the work.

—Charles G. Finney

committed to giving out this glorious Gospel of the blessed Son of God. He said, "Christ is all I need," and he was not ashamed of this Gospel, but he gave it to men and women everywhere.

It is only in Christ that man finds and discovers God's will for his life. It is only in Christ that we can properly orientate ourselves to this world and to this life. It is only in Christ that life is made worth while. It is only in Christ that man can face the emergencies of life. It is only in Christ that death can be met without fear.

It was Schiller who made the statement, as he came to his dying moment, "Give me a great thought! I will give you a great thought. I will give a thought for Schiller and for all men and women everywhere. Here it is: "For me to live is Christ, and to die is gain" (Phil. 1:21). Paul said it—the man who found himself, the Apostle Paul. I trust that God will speak to you today and make you to see the truth of this message.

—The End—

A Personal Message From C. O. Baptista

We daily receive wonderful testimonials of how the Lord is blessing our new visual aid medium, Tel-n-See. The following letter received June 24th came from Evangelist Earl Messick, Christian Convoys, Harrison, Ohio:



"Praise the Lord! In all the years in the work of the Lord we never saw such a turning to God among adults as last Sunday night when we showed NOAH on the Tel-n-See. There were 25 adults who came forward weeping their way to God after that film. I thought you would be glad to hear."

And we, too, say, "Praise the Lord!" He has led us to develop (we should rather say that He has engineered) the Tel-n-See, using our hearts, minds, and hands in answer to continual prayer. He has sustained us in the long struggle of seven years that this has required, keeping our faith strong and our vision undimmed that He would bring final victory.

The work is not completed, but only just begun; and by faith we claim the promise, "He which hath begun a good work in you will perform it until the day of Jesus Christ" Phil. 1:6.

The Tel-n-See is ready for use, and we are sure that God means it to go to the ends of the earth with dedicated preachers, evangelists, teachers, and missionaries, bearing the message of salvation in every language and dialect. We are also sure that God means to use it in the hands of Christian workers, both home and abroad, to make extremely low cost professional quality deputation films.

We need both money and wisdom to carry out the above program. As regards money, these long years of struggle have used up all our resources, but we are turning in total dependence to the Lord, banking on, "But my God shall supply all your need according to His riches in glory by Christ Jesus" Phil. 4:19. As regards wisdom, although for 21 years we have produced and distributed Gospel movie films, being used in all parts of the world, the Tel-n-See being so new, we are faced with overwhelming problems in promotion. So for wisdom we bank on, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" James 1:5.

Our plea to God's children everywhere is three-fold:

1. Pray for us in this further venture of faith.
2. Pray that the Lord will make it possible for Christian workers everywhere to have and use this new visual aid, Tel-n-See, according to His will and purpose.
3. Pray about whether He wants you to have this tool to make possible a larger soul-winning ministry.

We have Tel-n-Sees ready to ship, together with 30 wonderful films. Please write us for description, prices, and more information about how to make your own deputation, and even Bible-teaching films, complete with voice parts, narration, sound effects, and musical background.

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